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El Diario, Vera Cruz; *La Gaceta*, Guadalajara; *La República*, Guatemala; *La Discusión*, Habana; *La Lucha*, Habana; *El Tiempo*, Guayaquil; *El Siglo*, Montevideo; *La Nación*, Buenos Aires; *La Prensa*, Buenos Aires; *El Mercurio*, Santiago de Chile; *El Chileno*, Valparaíso; *El Comercio*, Lima; *El Nuevo Tiempo*, Bogotá; *El Nuevo Diario*, Caracas; and others, including a number of selections from *Las Novedades*, published in New York, and one from *Blanco y Negro* of Madrid.

This volume would form a good collateral reading book for high school and first year college classes in the History of Hispanic America, because it *does* give the atmosphere of Hispanic America, and is, moreover, alive. Aside from its linguistic value, which is high, it is of interest to teachers of history.

JAMES ALEXANDER ROBERTSON.

Las Casas. By ALICE J. KNIGHT. (New York: Neale Publishing Company, 1918.)

This little book should prove useful. The names of the great "Apostle of the Indies" ought to become as familiar to English readers as that of Cortés and Pizarro, if not of Columbus, and a book for children, obviously written to make it so, will be welcome. The author has profited from the works of Helps and Fiske, but she does not mention the former. Her narrative, creditable but not striking, embraces the more common facts known about Las Casas, and she fills in *lacunae* with a few general descriptions culled from obvious sources. It would have been well to describe more fully a few institutions like *encomienda* and *audiencia*, if she hoped to make the Spanish colonial background more real. Consistency requires that *clerico* as well as *padre* should be italicized, but there is no reason for discarding "cleric". The frontispiece is the traditional picture of Las Casas.

South America. Study Outline Series, 3d Ed. by CORINNE BACON. (White Plains: H. W. Wilson Company, 1917. Pp. 32. Paper, \$0.25.)

This work is a study outline on South America designed for use by women's clubs. Twenty meetings are scheduled, and from two to seven topics presumably for separate discussion or papers are provided for each meeting. An idea of the scope of the outline may be derived from the following summary of these divisions: two are concerned with

travel and description; one with the Incas; eight with the various countries, two of which are devoted to Peru; two with the Panama Canal; and one each with Races and Nations, Commerce and Industry, Pan-Americanism, Government, International Relations, and Family Life and Culture. The emphasis throughout is descriptive rather than institutional or social, and the popular effect is sought particularly in the titles. Readings are included for most of the topics, the references being both to books and periodicals. A bibliography of about one hundred books is supplied at the end, a feature being that for many titles excerpts from reviews are printed. All of the books designated are in English, the majority being of a popular nature. The outline as a whole is a serviceable attempt to popularize the study of South America.

W. W. PIERSON, JR.

A Study of Bagobo Ceremonial, Magic and Myth. By LAURA WATSON BENEDICT. [Reprinted from the "*Annals of the New York Academy of Sciences*", XXV—Editor, Edmund Otis Hovey.] (New York: Published by the Academy, Printed by E. J. Brill, Leyden, Holland, 1916. Pp. 308, Plates. Index. Paper.)

It is a commonplace to say that Spain accomplished a work in the Philippines that stands alone among European colonial enterprises in the Far East. Spain was the only European nation represented in the orient which officially adopted and consistently carried out the policy of converting the natives. Conversion of the latter necessarily carried with it cultural changes in many directions. The ancestors of the present Filipinos were baptized not only into a church but into a new civilization.

From the occidental standpoint the result was, in the main, a happy one. Certainly our own work in the islands has been facilitated by the fact that we have had to deal with people nine-tenths of whom recognized the validity of the same standards of ethical and cultural values as ourselves. But the Spanish attitude was not without its incidental drawbacks. For example, priests and laymen alike regarded the native beliefs with frank contempt, and the former at least, did not hesitate to attribute them to the father of lies. Partly because of this it results that not a single serious study of native Philippine beliefs exists in the Spanish language.

Americans have been quick to appropriate this vacant field. Within the last few years, Mr. H. Otley Beyer has informed us of the mythology